

NEW PUBLICATIONS.

RECENT SERMONS.
THE WORLD'S LITIGATION FOR 1881. The World's Litigation for 1881. By the Right Rev. JOHN WILLIAMS, D. D., Bishop of Connecticut. New York: G. P. Putnam's Sons. 72 pp. 75 cts.
ASPECTS OF CHRISTIAN EXPERIENCE. By S. M. MERRILL, D. D., Bishop of the Methodist Episcopal Church. Cincinnati: Walden & Stowe. New York: Charles C. Tamm. 12mo. 200 pp. 75 cts.
THE NEW MAN AND INTERNAL LIFE. Notes on the Christian's Life. By the Rev. J. W. ALLEN, D. D., President of the University of the South. New York: Thomas W. Whitaker. 12mo. 200 pp. 75 cts.
THOUGHTS ON PRESENT CHURCH PROBLEMS. Preaching in four sermons, preached in St. Paul's Cathedral in December, 1881. By the Rev. H. P. LADD, D. D., New York: E. P. Dutton & Co. 87 pp. 75 cts.
THESE SAYINGS OF MINE. Pulpit Notes on Seven Chapters of the First Gospel, and Other Sermons. By Joseph PARKER, D. D., Minister of the City Temple, London. With an introduction by the Rev. H. P. LADD, D. D., New York: E. P. Dutton & Co. 87 pp. 75 cts.
 Bishop Williams undertakes the discussion of a large question—the power of Christianity in developing modern civilization. He finds the difficulty of dealing with so large a subject greatly modified by the fact that the number of really historical countries compared with all the countries of the world is relatively small. The stream of history is mainly limited, even to our own days, by the twenty-fourth and sixtieth degrees of north latitude, embracing not more than fifteen really historical countries, all of which had not fairly entered on their development at the birth of Christ. He shows how the contact of Eastern and Western nationalities, the development of Greek culture and of the Greek language, the fusion of Greek philosophy and Jewish faith in Alexandria, and the organizing power of Roman civilization, helped to prepare the way for the Gospel; and in the second lecture shows how Christianity combined and used these various lines of preparation in accomplishing for the race the work which they had all tended. The Bishop handles his subject with learning, vigor and breadth. The book is thoroughly manly, pervaded with the force of intelligent conviction, and suggestive of longer lines of thought.

Passing from the apologetic to the practical, we find another Bishop treating of the aspects of Christian experience. Such a theme is essentially popular in its character, and must be treated popularly if it is to be treated successfully. This is the author's declared intent. "The book is intended for the ordinary Christian reader," and the ordinary Christian reader may reasonably expect that his spiritual guides shall meet him, on the experimental side of his life, with homely and simple counsel, knowledge of the weakness of the human heart, sympathy for its infirmities, and helps over hard places. No one can deny that the truths which Bishop Merrill discusses in this volume are important; but we have seldom seen a more signal failure to construct a book of general interest for the average Christian reader. It is fearfully and wonderfully dry, though entirely clear and lucid in statement.

In striking contrast is the volume by Mr. Jukes, who is known to American readers by his "Restoration of All Things" and "The Law of the Offerings." The conception of the book is novel. Starting from the title "Amen," which Christ gives to Himself in the Apocalypse, he finds in the twelve utterances of the Saviour introduced by "Amen" or "Verily" fundamental truths, permanent landmarks in an age of scepticism and of rapidly shifting thought. Each of them treats of some phase of God's life in human nature, some distinctive peculiarity of this heavenly life whether as seen in Christ or in His followers. Thus we have "The Home of the New Man," "The Birth of the New Man," "The Law of the New Man," "The Meat," "His Liberty," "His Divine Nature," "His Sacrifice," "His Humiliation," and "Sorrow and Joy." Dr. Parker is a preacher of quite a different type—a preacher, we had almost said, *ad gentes*. The present volume is prefaced with a somewhat glowing eulogy by Dr. Deems, in which we have only to object to his calling Dr. Parker's City Temple a "noble structure"; for interiorly it is hideous. The first part of this collection consists of expository discourses on the opening chapters of Matthew; yet it is a kind of exposition over which a professor of homiletics would knit his brows. It is in no sense scholarly, there is no display of critical erudition, and none of the processes of exposition appear; in all which respects it is heartily to be commended. What is more doubtful is that the preacher does not impress us as trying to show what the passage means; but rather as using the passage as a nucleus for his own thoughts. Yet it must be confessed that his method is employed with much power. Perhaps the hearer could not give a satisfactory exposition of the text, but after hearing one of these sermons, he would not be likely to do so. We can easily believe that with the addition of the preacher's strongly vitalized physique and great voice, those sermons might be more than usually effective. He puts things in a fresh and telling way. He can write well, but these discourses have no pretensions to elegance of diction. Their dominant characteristic is robustness. We must add that there is a degree of turpitude about the style, and a certain turn of phrasing which savors of having been studied for effect; and besides, a class of expressions and a line of thought now and then which we should think would not be absolutely clear to the uncultured part of an audience.

Passing from the practical to the ecclesiastical, Canon Liddell's little volume will be interesting mainly to those who have followed the history of parties in the English Church for the last few years. The Canon's popularity as a preacher is somewhat unusual in one who is by constitution a scholar, and who is identified by his solid learning with the profounder questions of Christian theology. The significance of the present volume turns on the question of the constitution of ecclesiastical courts. The author pleads that "the courts which determine ecclesiastical causes should be placed upon a footing in harmony with the divinely appointed constitution of the Church and with the great statute of the Reformation,"—that the Supreme Court of Appeal should be reconstituted so as to consist of Bishops, elected by the episcopate, advised by laymen and divines, with an appeal in matters of faith to the whole body of English Bishops.

THE AMERICAN IRISH AND THEIR INFLUENCE ON IRISH POLITICS. By PHILIP H. RAGAN, A. A. O. O. 16mo. pp. 250. Boston: Roberts Brothers.

This volume contains an English journalist's impressions of the position of the American Irish in this country and their influence on Irish politics. These notes make up the body of the work, but for the sake of historical sequence an outline of the movement of Irish nationalists and emigrants to this country is presented in the opening chapters. Material for such a review was ample, and the author has made a discriminating use of it. He shows that the Irish took a prominent part in the settlement of the original thirteen colonies, formed a considerable proportion of the rank and file of the Revolutionary Army, and gave to Washington some of his best generals and to the Continental Congress some of its most characteristic figures. There is nothing new in this, but it is succinctly told. He traces the development of emigration from Europe during the present century and the distribution of the enormous Irish contingent in the tenement houses of the great American cities, in the cottages of the factory towns, in the mining huts, and in the kitchens of the well-to-do classes. It is unfortunate that he could not have avoided himself of the census of 1880 in giving the geographical distribution of the Celtic element of population and in compiling statistics of labor and occupation; but his main conclusion would not have been modified, as the free statistics corroborate his statement that only a small minority of the American Irish are actually on the land—that is, on farms, apart from the centres of population. His remark that the sons of Irish parents are in reality often more Irish in sentiment than their own fathers and mothers sounds like an exaggeration, but will be justified, we think, by the experience of judicious observers. His outline of the Native-American movement and the Know-Nothing combination is an intelligible albeit unsympathetic account of the political and religious persecutions which the race has encountered in

America. These preliminary chapters, which, written as they are in an Englishman, are singularly free from race prejudice and national bias, open the way for a consideration of the present relations of the two Irishlands.

While the author finds that the Irish have improved their position since the Civil War and been acknowledged as a power in politics, religion and society, he thinks that they have not increased in popularity as a section of the American population, and that the great mass of them are condemned to a degrading servitude and poverty which is grinding out their life and manhood. He contrasts their high death-rate and low marriage-rate in New-York with the low death-rate and high marriage-rate of the Germans. He shows what terrible effects poor food and hard work have had upon the American-born children of Irish parents, especially when intemperance is so common. He lays stress upon the opportunities afforded in Minnesota and Western Territories for settlers, and makes the squalor and wretchedness of the Irish a foil to the prosperity and industry of other nationalities. He remarks that the bulk of the Irish have blocked up the channels of immigration at the entrances and remained like the sand which lies at the bar of a river's mouth. Yet while his account of their deplorable condition in cities like New-York is not overdrawn, the fact that such large sums are collected in these vast nurseries of poverty in behalf of political agitation across the sea seems to be overlooked. It does not confirm the author's general inference that the race in America is oppressed with grinding poverty, for evidently there is an available surplus, which ordinarily goes to the churches, but is now diverted for baser uses. The accounts of the national propaganda which followed the crisis of 1848, and of the subsequent demonstrations of Irish Republicanism and Fenianism, are confused and fragmentary, and bear evidence of superficial treatment and hasty cramming. Nor do we find in the closing chapters on the Land Question, Mr. Parnell's visit, and Irish Parties in America, that natural and coherent treatment of the subject which we would expect from a thorough and painstaking journalist like Mr. Ragan. His general conclusions are those of an Englishman, and his book is written for the home public, where it will be readily understood and appreciated. The impressions which it will make in this country will not be as favorable. Mr. Ragan's literary methods are not open to serious criticism. He writes almost too rapidly, but that is the badge of all his tributes.

THE TREASURY OF DAVID. Containing an Original Exposition of the Book of Psalms, a Collection of Illustrative Extracts from the whole range of Sacred Verse, and a list of writers upon each Psalm. By C. H. LIPPINCOTT, Vol. I. Part I. To xxxi. New York: L. B. Lippincott & Co. 8vo. 484 pp.

We are glad to see this first instalment of the American edition of a truly valuable work. Mr. Spurgeon's plan makes necessary a voluminous book, and a voluminous English book is, by its price alone, quite out of the reach of the great mass of those for whom such a commentary as this is especially designed. Merely critical students will doubtless look elsewhere than to Mr. Spurgeon, though he is by no means unfurnished on the critical side of his work; but for the great majority of readers who seek in the Psalms those practical lessons in which they are so rich and those wonderful interpretations of heart-life and expressions of emotion in which they anticipate the New Testament, we know of no book like this, nor as good. It is literally a Treasury. Each Psalm is prefaced with a brief statement and explanation of its title and general divisions. This is followed by Mr. Spurgeon's commentary upon each verse—an exposition somewhat after the Matthew Henry type, nervous, racy, and always directed at the practical bearings of the passage. To this is added, under the title of "Explanatory Notes and Quaint Sayings," a collection of extracts from numerous and diverse quarters, illustrating each successive verse. An enormous amount of research is involved in this part of the book. In the queries of Puritan literature, the editor has wrought with especial diligence, and evidently con amore. He has rummaged in all sorts of odd places, and from old pamphlets, tracts and folios, the very names of which have been long forgotten, has brought away for his Treasury many a choice bit in which sturdy thought and keen spiritual insight assert themselves through the affections of a skilled Puritan phraseology. Of course, all is not pure gold. Mr. Spurgeon wishes it to be understood that he does not indorse all that he has quoted, either as to scholarship or orthodoxy. Each author, he says, must "bear his own burden," and "a variety of writers have been quoted that the thoughts of many minds might be before the reader." The American publishers have decidedly improved upon the English edition by using throughout a type one size larger. Their book is the handsomer one, besides being just one-half the price of the English, which it must entirely supersede. It is due to the Messrs. Funk to say that they reprint with the sanction of Mr. Spurgeon and by special arrangement with him.

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